1: Meek E, G 5 (1925-1930) 1931
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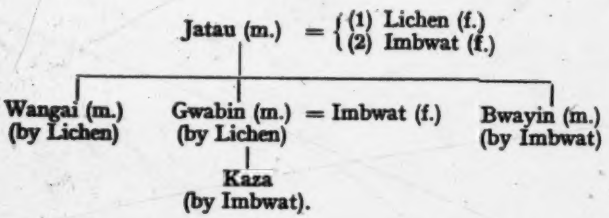
a result of such inheritance is illustrated in the following example :—



On the death of his father (Jatau), Gwabin inherited Imbwat, and begat a son Kaza. Bwayin thus occupied the double position of being Kaza's paternal uncle and also his half-brother by the same mother. How did Kaza address Bwayin ? The answer was that although Kaza might refer to Bwayin as *nanyuk* (brother) he was bound to address him as *atio* (father) on the ground (*a*) that Bwayin might succeed Gwabin one day as head of Kaza's household, (*b*) that Kaza might one day inherit Bwayin's widow, and (*c*) that Bwayin may not " play " with Kaza's wife. Gwabin, who has now become the husband of Bwayin's mother, continues to call Bwayin his " brother " (*nanyuk*). On the other hand, Wangai, who formerly called Imbwat *ayang* or " mother ", now calls her *aviyuk* or " wife ", and if Gwabin dies he may inherit her. It is noteworthy that a man addresses his father's co-wife as " mother " until he inherits her. This does not bear out Dr. Rivers' contention that the fact that men address one another as parents and children provides the clearest of all possible indications that they are ineligible as consorts in marriage.[1]

Before leaving the subject of the relationship terminology, a few words may be said about the playmate relationship and the use of personal names. The playmate relationship is a social institution found among many primitive peoples, notably those of Africa, Melanesia, and North America. It is practised among certain classes of relatives between whom the strict rules of etiquette governing social intercourse are so relaxed that they display towards one another an attitude of joking familiarity. In Nigeria and among most Negro peoples the principal relatives

[1] *History of Melanesian Society*, ii, 39.

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63.	Mat	akpang	akpaŋ
64.	Basket	atsiran	atsɪran
65.	Drum	bin	bin
66.	Pot	olon	ɔlɔn
67.	Knife	abai	abai
68.	Spear	zoang	zoaŋ
69.	Bow	ate	ate
70.	Arrow	khiet	xiɛt
	Five arrows	khien foon	xiɛn foɔn
71.	Gun	bindiga	bɪndɪga
72.	War	zang	zaŋ
73.	Meat (animal)	nam	nam
74.	Elephant	zoom	zoɔm
75.	Buffalo	zat	zat
76.	Leopard	tyo	tjɔ
77.	Monkey	okho	ɔxɔ
79.	Goat	zoom	zoɔm
80.	Dog	obu	ɔbu
81.	Bird	aman	aman
	Feather	chadaman	tʃadaman
83.	Fowl	yuan	yuan
84.	Eggs	chi	tʃi
85.	One egg	achi anyung	atʃi anjuŋ
86.	Snake	zak	za:k
87.	Frog	kusambwat	kusambwat
88.	Spider	taneang	taneaŋ
89.	Fly	chinchung	tʃɪntʃuŋ
90.	Bee	shuai	ʃuəi
	Honey	tong	tɔŋ
91.	Tree	inkwon	ɪnkwɔn
	Ten trees	inkwon suak	ɪnkwɔn suak
92.	Leaf	akikyuo	akikjuo
93.	Banana	ayaba	ayaba
94.	Maize	tsakpat	tsakpat
95.	Ground nut	shuwi	ʃuwi
96.	Oil	khian	xian

THE JABA

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(N.B.—The following notes were not obtained locally, and were not tested by genealogies. They were obtained mainly from a single informant, and may therefore be inaccurate.)

The Jaba are a tribe of some 13,000 people situated to the west of the Kagoro. Their territory is cut in two by the 101 [161]

SOCIAL ORGANIZATION

582 Meek has analysed the organization of Kachichere Arna. Where secondary marriage is concerned, the Village-area as a whole functions with relation to the Katab tribe much as the smaller Katab clans, Aku and Shokwa, with their fellows; that is, it constitutes the local unit within which its members may not seek secondary wives. Secondary marriages are, however, contracted with " wives obtained from neighbouring tribes," but whether also from Aticherak of Lungu is not known. As regards primary marriage, Aticherak form what appears to be virtually an endogamous community; at Kachichere Arna there are four exogamous units,[41] Ne-Tabin, Ne-Chobiam, Ne-Tiet, and Iningwa-Tiap,[42] those at Lungu are given by Reynolds as Alegahk, Tsoniata, Shoviam (=Chobiam), and Uwatiyap (=Iningwa-Tiap).[43] Primary marriage laws " closely resemble those of the Katab," according to Meek. As among Katab, the widows of a father or grandfather—real or classificatory—are heritable. Meek notes, however, that " every Kachichere child. . . has to be redeemed from the mother's family by a graduated scale of payments. . ." The exogamous units are not totemic; all Aticherak of Kachichere Arna, however, " respect " the crocodile and leopard.

613 622 793 The civil head of Kachichere Arna Village-area (responsible, like the Katab Village-area heads, directly to the Katuka at Zangon Katab) is a member of Ne-Tabin, and " his ' madaiki ' or second-in-command " (duties not indicated) of Ne-Chobiam.[44] Each lineage has its own head (*magajin elenowum*), those of Ne-Tabin and Ne-Chobiam being apparently separate from Village-area head and Madaiki, but for the whole community there is a single *obwai* priest and a single rain-maker, *atun yevwo*.[45] At Lungu, the connections of the hamlet head are not entirely clear; he is, of course, subordinate to the Atsam head of Pari Village-area. The hamlet council, according to Reynolds, consists of the hamlet head and the heads of each group and sub-group of the village.

●114 There is no information about the extensive Kachichere community in Jema'a District, of which the obscure Numana peoples, about whom little more than the names and populations of their villages is known, may or may not be part. The names of the scattered hamlets already listed may be to some extent indicative of the socio-political organization: Ungwar Magaji and Ungwar Madaki both probably refer to actual civil titles, but there is no indication to which of the older villages they may appertain, and the significance of the other names is unknown.

101 197 In conclusion, it may be noted that Aticherak of both Kachichere Arna and Lungu appear outwardly to be virtually indistinguishable from their Katab neighbours.[46] Also, according to Meek, the local dialect varies only slightly from standard Katab.

[41] These appear to be lineages since, according to Meek, " the members of each believe themselves to be blood relatives, and . . . they appear to be able to trace their ancestry genealogically back to a common forefather. . . ."

[42] The meaning of these (or even the significance of the hyphens) is not stated by Meek. -Tiap, it will be noted, resembles the name the Katab give themselves, *Atyap*.

[43] According to Drummond-Hay (whose information appears to be supported by Reynolds' notes) other Aticherak are located at a village or hamlet, Kingwarang (Dutsin Kimbarang, according to Reynolds) but nothing appears to be known of its present size or structure, so that its population may have been included by Reynolds in his count of the inhabitants of Lungu.

[44] The chief of Kachichere Arna possesses a sword believed by Meek to be of Kajuru origin. The only other information relating to the chieftaincy is Meek's statement that a chief, on his appointment (by whom?), goes " into seclusion for seven days beginning on a Sunday."

[45] Meaning not recorded, but cf. distinctive title of Numana priest-chiefs, *Itum*.

[46] Aticherak, at least those of Lungu, profess a closer tie with Atsam, claiming voluntarily to have entered Chawai territory; having earlier professed a vital link with Kajuru, they resisted a move by Administration in 1931–2 to place them under the Kajuru hamlet-head, in favour of remaining under the Village-area head of Pari. Yet men of Chawai refuse to take Aticherak wives, since, according to various informants, Aticherak women wear lip-plugs! Meek notes that men of Kachichere Arna take secondary wives from neighbouring tribes, but does not specify whether Atsam is among these.